



AFFIRMATION:

UNITED METHODISTS FOR LESBIAN AND GAY CONCERNS

Post Office Box 1021 Evanston, Illinois 60204

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JULY 1984

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BY:

FALL MEETING - JOIN US DENVER

A stimulating and renewing weekend awaits AFFIRMATION folk in Denver September 14-16. In addition to plans for our work with the Reconciling Congregation Program, Regional Organizing and other outreach efforts, here's what you can expect:

- worship that doesn't ask us to forget who we are as women, as lesbians and gay men, as part of the larger justice-seeking community in solidarity with people of color and the poor;
 - experiences and reflection on "doing theology" which give us the opportunity to integrate all of who we are and what we do within a gay and lesbian liberation theology;
 - reports on new groups of AFFIRMATION supporters arising around the country;
 - supportive community;
 - challenging interactions;
 - opportunities to relax and play together. Here are the details:
- Registration begins at 5 p.m. Friday, September 14; the first event is our opening worship at 7 p.m. We will conclude with lunch on Sunday, September 16. (If at all possible, plan arrivals before 6 p.m. Friday and departures after 2 p.m. on Sunday.)
 - Persons indicating their arrival information will be met at the airport, bus station, etc.
 - The meeting will be held at St. Paul UMC, 1615 Ogden, Denver CO 80218, phone 303/832-4929.
 - Housing will be arranged with friends of AFFIRMATION in the largely gay/lesbian neighborhood surrounding the church. Those who wish to stay in a nearby hotel should request information when they register.
 - The registration fee includes breakfast and lunch on both Saturday and Sunday and snacks through the weekend.

- Registration is on a sliding scale basis - the suggested contribution is \$5.00, plus \$1.00 for every \$1,000 annual income over \$5,000. (Someone whose income is \$10,000 would pay \$10 on this scale.)

- All participants are expected to participate in the travel pool, in which the travel costs of all attendees are averaged - those who spent less than the average cost pay an additional amount to increase their expense to the average; those who spend more than the average receive a refund of the difference between their cost and the average expense.

The averaged travel pool "share" has generally run in the \$100-150 range. Since the travel pool is intended to increase participation and not to be a barrier, adjustments are made in cases of necessity. This is possible because some people coming from a distance can afford the total cost of their travel and contribute back the refund they might have otherwise claimed. As necessary, the travel pool is subsidized from AFFIRMATION's operating budget. To help in planning, you are asked to indicate on the registration form both what you expect the actual cost of your travel to be and what you can afford to spend for travel (which might be less or more than the actual cost).

- While not everyone who is a part of AFFIRMATION is lesbian or gay-identified, it has been our custom to assume that all participants in a meeting are so identified. Some persons feel at considerable risk when they attend an AFFIRMATION event, and our covenant is to protect the privacy of all who wish it.

***PLEASE SEE REGISTRATION FORM ON PAGE 9 ***

THE CHURCH FOREVER BEING REFORMED

I was baptized and confirmed in The Methodist Episcopal Church, ordained in The Methodist Church and since 1968 have served The United Methodist Church as both Pastor and Conference Council Director.

I am a loyal and I hope faithful child of connectional Methodism. That identity is part of who I am. I would not want it otherwise. The recent General Conference was nevertheless a difficult experience for me. Because of illness, I was not there; but I followed its actions, and what I read made me sad.

I find myself now in the position of "the loyal opposition." I draw a salary from an Annual Conference. I am committed to support the Church and its polity and government. Nevertheless, I am deeply convinced that the action taken at Baltimore to bar gay and lesbian persons from our ministry is an unjust action, and I cannot support it.

I am not a historian; I sometimes wish I were. History can be such a help in seeing things with greater clarity. The present situation brings to mind what must have been true for many people in 1939. As part of the price for healing 100 year old divisions in the Connection, The Methodist Church came into being an officially segregated Church. There were people who knew that was wrong. They lived with it and many of them lived to see justice done. I hope I too have the faith to believe that someday my Church will repent and open the doors it has tried to close.

Such an old story. One of the themes of Scripture in both the Old Testament and the New Testament is that same struggle--"Whom shall we shut out?" Those delightful little books, Ruth and Jonah, both seem to be tracts written to oppose the practice of shutting people out. In the New Testament the struggle comes a little closer to the surface. Peter and Paul are in dialogue about how wide it is safe to leave the door open.

Forty-five years ago The Methodist Church found a way to push black people off in a corner. Today no one would dare to propose that. But pious people do dare to use Scripture to back up their homophobia and to build their prejudice into the structure of The United Methodist Church. "The more things change, the more they stay the same." Just when it began to seem that the ancient prophetic word about justice had been heard by the obedient Church, the demonic human need to exclude someone rears its head once more. Gay and lesbian persons are now selected to be the target of official prejudice.

All this leaves me sad, angry and confused. What shall I do? Shall I leave my Church in protest? Shall I quit my job? I am ready to do neither.

But I cannot remain silent. I must not. -Philip G. Palmer

Ed. Note: The author is Director of the Council on Ministries of the Maine Annual Conference. When asked whether he would agree to publication of his name, he said, "Please use my name. A gay man was 'lynched' in Bangor recently and its time to stand up and be counted."

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## COVENANT GROUPS VITAL AT GENERAL CONFERENCE

Formation of covenant groups was a vital part of the Affirmation General Conference experience. Each of us belonged to a group of 6-8 people who agreed to meet every day to discuss the day's events and share our needs and concerns. We found it easy to ask for support in such a small group. People facing difficult legislative section meetings found that others in their Covenant groups were eager to accompany them. Our mimes, who offered "street theater" at session breaks, were well-supported by their group. A group

formed to integrate newcomers met heroically at 6:45 a.m., with occasional lapses. Not every meeting was work; at least one was scheduled as a tour of the Aquarium. We all found a closeness in our groups that still means a lot. When members left Baltimore early, the others kept in touch by phone. (In fact, we were able to have members in our covenant groups who weren't able to come to Baltimore at all, through daily telephone calls.) Many in the groups keep in contact. We plan to repeat the experience in St. Louis in '88.



# WITNESS IN GREENSBORO

Ed. Note: In November of 1982, five persons were killed on the streets of Greensboro, N.C. Although there was a video tape recording of the shootings, no one has yet been convicted of any crime. At the General Conference it was proposed that an official delegation be sent to a demonstration protesting the lack of justice. When the General Conference refused to send official representatives, an unofficial group of persons representing the progressive caucuses went to Greensboro to witness for justice. Among those participating were four members of the AFFIRMATION family. The following describes one reaction to the event.

"...entering the camp in a state of euphoria, having it fortified by the others I met, all these interesting congenial people...the biggest single mistake the government made was introducing us to each other. We're still in touch! They helped build the pacifist network indeed." -Ray Kepler (W.W.II conscientious objector upon entering a conscientious objector camp)

One of the "mistakes" the 1984 General Conference made was introducing the "Greensboro Marchers for Justice." We are in touch with each other and I think we will be for a long time.

In the debate about sending an official delegation, General Conference members ranted about "objectives and the source (being) so unclear" and questionable support and organization." They worried about "financial backing" and "if it would be embarrassing to us back home." They became obsessed with the Communist Workers Party participation. More than once the conference was informed that sponsors included: "Mr. Lewis Brandon, NAACP member; Rev. Lela Jenkins; Rev. John Moore, who happens to be a United Methodist pastor; and Mr. John Irwin, who is vice-president of the NAACP;...the Racial Justice Working Group of the National Council of Churches; Rev. Tyrone Pitts, who is an American Baptist pastor...."

In voting not to send an eight member delegation to the Greensboro March for Justice, conference members spoke about the "regrettable incident" and in its final vote stated "we are disturbed that death resulted with no guilt having been established in the courts." This is how the conference spoke of the racist, anti-labor murder of five community organizers, murders so blatant they were recorded by television.

So...the institution said "no"--and the remnant church said "YES!" The Inter-Ethnic Caucus, AFFIRMATION, Methodist Federation for Social Action, the Women's Caucus and some seminary students said "YES!"--and 28 of us went to Greensboro.

Greensboro touched me in a very deep way, but I didn't know how to say what it was without sounding too sentimental. Then my brain and my heart somehow got poked and it all fit. At the premarch rally, Rev. Lela Jenkins told us that those who work for justice "are doing the Lord's work, and if you don't believe you're still doing the Lord's work." With those words Lela created a community unlike any other I can remember. We were people doing justice. We knew we were different races and organizations and faiths and sexes, but somehow we were one. We were not the Jews invited by the Evangelicals, not Whites standing with Blacks, nor 'gay & straight together." We were all of that and more. There was a oneness about who we were/are.

There's a saying about the total being greater than the sum of its parts. And that's how Greensboro was. Whole! We knew we were all the parts & it was exciting to be whole.

"If one part suffers, all parts suffer with it, and if one part is honored, all the parts are glad...All of you together are the one (...and each one of you is a separate and necessary part).-I Corinthians 12:26-27. The "part" stuff, even the "all parts" is somehow easy for me to claim. Greensboro pushed me to claim/re-member oneness/wholeness.

P.S. At its most recent annual conference North Georgia adopted a resolution "to condemn the KKK and provide training to help United Methodists deal with KKK rallies in their communities."

And, two kittens were born at my home on 5 May, two healthy boys named Yhley\* and Greensboro. -Mary Gaddis

\*For translation meet me in Denver.



## BOOK REVIEW

Robin Scroggs, The New Testament and Homosexuality  
(Philadelphia: Fortress Press, 1983), 158 pp.

### A MUCH NEEDED AID

In recent years, many books have been published on the topic of homosexuality and the Christian faith. Most have been fairly general and end up quoting either each other or the two or three important sources like John Boswell's, Christianity, Social Tolerance, and Homosexuality, or John McNeill's, The Church and the Homosexual. A 1983 addition to that literature has gone unnoticed.

In The New Testament and Homosexuality, noted New Testament scholar Robin Scroggs carefully reviews the New Testament era background to homosexuality. Scroggs approaches the current debate within the Church on this issue as a biblical scholar and not as an ethicist. He began this task after being totally frustrated in debates in which the Bible was "inappropriately" invoked for either one side or the other.

Scroggs begins with a review of the first basic principle of biblical interpretation: the need to understand the historical, cultural and linguistic milieu of any biblical passage before discussing its meanings.

Then Scroggs painstakingly uncovers the historical backgrounds of the all too familiar passages used to justify religious oppression of lesbians and gay men. He examines the underlying male sexist biases of the period, the role pederasty played in homosexual expression within the Greco-Roman Hellenistic culture of the New Testament period, and the reactions of first and second century A.D. Jews and Christians to that expression. This analysis makes it clear that homosexuality was understood much differently then than it is now. This conclusion is the cornerstone of Scrogg's argument in the final chapter.

"The basic model in today's Christian homosexual community is so different from the model attacked by the New Testament that the criterion of similarity of context is not met," Scroggs concludes. "Biblical judgements against homosexuality are not relevant to today's debate... [This is] not because the Bible is not authoritative, but simply because it does not address the issues involved."

Scrogg's book is an important work. It helps us to understand the scriptures of early Christianity and why they say what they say. It also pushes us to focus on the real issue of our time: What is to be the Church's response to lesbians and gay men in the church, given the new understandings we have of human sexuality.

This is also a very well written book. Unlike other works previously published on the topic, it is brief and easily read by laypeople. For those also interested, Scroggs includes relevant scholastic and original source data in footnotes throughout the book.

This book is a must for anyone who wishes to participate in an intelligent way in the current debates. It is a tragedy that the General Conference voted the prevailing cultural prejudices on this subject without paying attention to the important new Biblical scholarship. For those ready to take a next step, I highly recommend this work. -John Hannay

Another version of this review appeared in The Washington Blade, Washington, D.C.

### MEMBERSHIP RENEWAL

Have you been wondering what the four number code on the right hand side of the mailing label means? It indicates the month and year for your membership renewal! If the number is 0000, we haven't heard from you in at least a year and need an indication of your desire to remain a member and continue receiving this newsletter.

The basic rate is \$15 per person. At this level you will receive the newsletter by bulk mail. If you need to receive the newsletter by first class mail in a plain envelope the rate is \$20.

Additionally, Affirmation is dependant on contributions to facilitate its ongoing ministry. Newsletter production, mailing costs, advertising, phone calls for task force meetings, travel for Coordinating Committee meetings, etc. all are paid for through the generosity of your contributions. Won't you pledge a small amount each month and support the work of Affirmation?

Your tax-deductible contribution should be mailed to: **AFFIRMATION**, [REDACTED]  
Evanston, IL [REDACTED] Please make your check payable to "NATIONAL AFFIRMATION."



## UPDATE - THE RECONCILING CONGREGATION PROGRAM

The Reconciling Congregation Program announces the first Reconciling Congregation: Washington Square United Methodist Church in New York City. Washington Square Church has a rich tradition of solidarity with gay men and lesbians. We welcome this historic church to the Reconciling Congregation Program. Other pioneer Reconciling Congregations include Wesley United Methodist Church in Fresno, California and Saint Paul United Methodist Church in Denver, Colorado.

The Reconciling Congregation Program weekly receives inquiries from local churches seeking information about the program. Coordinators for the program are compiling a packet which gives an overview of the program and suggestions for how a local church may become a Reconciling Congregation.

Future plans for the program include the development of educational resources for the local church. Study materials, educational events, bibliographies, etc. will be needed for this resource bank. (If you have participated in or know of similar resources, your input is welcome.)

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Within the next year, the program will begin a publication for Reconciling Congregations. This quarterly publication may include education, study, liturgical, and action suggestions for local churches. It will provide support and a method of communication for those reconciling presences wherever they are.

By Fall, there will be several more Reconciling Congregations. These new congregations will be announced in future newsletters. Watch for more updates on the Reconciling Congregation Program. For more information contact Reconciling Congregation Program, [REDACTED] Nashville, TN

[REDACTED]

AFFIRMATION celebrates one sign of the Gospel breaking through in the Western Jurisdiction. Meeting at Boise, Idaho, the Jurisdiction selected three new Bishops; Roy Sano, an Asian; Elias Galvan, a Hispanic; and Leontine Kelly, a black woman. Four of the Jurisdiction's six episcopal areas will be headed by a person of color. We rejoice in this expression of inclusiveness by delegates to the Western Jurisdictional Conference.

INTERNAL/EXTERNAL MINISTRY TASK FORCES SET UP IN BALTIMORE

How to expand AFFIRMATION's ministry in the coming years was a major focus of the Spring meeting in Baltimore. Using our consensual style of decision making, we divided our work between two major task forces--Internal Ministry and External Ministry

The task forces reflect the traditionally dual nature of our work--caring for ourselves (that is, primarily, lesbians and gay men from the United Methodist tradition) and reaching out to others (the United Methodist denomination, local congregations, other lesbian/gay organizations, groups involved in social-justice issues).

The Internal Ministry Task Force selected three goals for the near future. Most important, the task force will set up a regional organizing network so that AFFIRMATION can provide support and fellowship to lesbian/gay United Methodists in all parts of the United States. Regional organizers will be named at the Denver meeting for the several sections of the country. Their responsibilities will include: being a resource person and adviser, facilitating the development of local community networks, initiating regional gatherings, and assisting in the communications work of Affirmation.

The two other major goals of this task force are continuing AFFIRMATION's work on "doing theology" (this will be a primary focus of our September meeting in Denver) and planning Camp-meeting '85, which was discussed in the June newsletter.

Five major concerns were selected for the External Ministry Task Force. The first is expanding our Reconciling Congregation program (see article elsewhere). The task force also will continue on work to confront homophobia in the UMC, strive to expand our outreach and improve our name recognition, continue our membership in the national Lesbian and Gay Inter-faith Alliance, and help enable us to be supportive of persons involved with other social-justice issues.

Members were selected from the two task forces to serve on separate, small communications and fund-raising task forces.

FORMING A LOCAL AFFIRMATION GROUP

Requests have come recently from several areas for information about how to form a local AFFIRMATION group. Since AFFIRMATION does not officially charter chapters, its local groups have a range of styles and formats. Following are the stories of how two groups formed. We are inviting other established local groups to share their stories for future newsletters.

When a local group forms it is helpful to communicate the names of contact persons to AFFIRMATION national spokespersons. This makes it possible to refer interested persons to your group. And, of course, it is also helpful if local group members support the national organization by subscribing to the newsletter. Frequently we are asked how many AFFIRMATION members there are. -Ed.

NASHVILLE AFFIRMATION

The Nashville AFFIRMATION group formed as a result of the organizing necessary to host a National AFFIRMATION meeting in the Spring of 1982. A small group of local people arranged food and housing for the AFFIRMATION people who came for the meeting.

Following the meeting, we met to brainstorm the names of other United Methodist gay men and lesbians in the area.

A faithful 10-15 men and women attend monthly pot-lucks in the homes of individual members. The group has remained about one-half male and one-half female throughout the three year history. Although the focus of the group is primarily support and community, we have invited a variety of speakers and hosted a national event on gay/lesbian theology.

Nashville AFFIRMATION has become a community leader in events such as Lesbian/Gay Pride Week and interfaith liturgical events (including a gay/lesbian Seder service).

The strength of the group is based on--the balance of men and women, the unique opportunity for support that it offers to gay men and lesbians of Music City, and good cooking!

-A lesbian whose name cannot be used

MID-ATLANTIC AFFIRMATION

The first talk of forming a local AFFIRMATION group in the Washington, D.C. area occurred in early 1979 when Michael Collins and Dick Cash were visiting John Hannay, Ron Gebhardt-sbauer, and myself in our townhouse here. At that time, Michael was one of two co-coordinators of National AFFIRMATION.

Our first local meeting, it was decided, would be held in May of that year when Michael, Dick, and the other National co-coordinator, Peggy Harmon, were scheduled to be in the area for a national conference on homophobia. A reception was planned for interested persons to meet Michael and Peggy, who would discuss with us what AFFIRMATION was and did.

We spread the word to interested persons in D.C., Maryland, and Virginia by a mailing to local persons on the National AFFIRMATION mailing list. We also put an announcement and listed our phone number in the local gay/lesbian newspaper, the Washington Blade. Word-of-mouth personal contacts helped too. We scheduled an all-afternoon planning session a month later and appointed a few persons to organize it.

At the follow-up meeting a local pastor/college instructor led a discussion of "Alternative Lifestyles in a Christian Context." Recreation time also was set aside. Once again, a mailing, the Blade, and word-of-mouth were used to let people know about the meeting.

About a dozen gay men showed up at that meeting. We decided to meet two Sundays a month, blending worship, program, and recreation. A steering committee was formed to plan future meetings. We also decided to try to function as a regional, rather than exclusively local, group (hence our name, Mid-Atlantic AFFIRMATION) and to attempt to work with both the Baltimore and Virginia annual conferences.

During our first year, we continued our efforts to establish a presence in the regional lesbian/gay community. Of special importance were a party held at Virginia Beach in southern Virginia to attract gay men and lesbians in that area and a fundraising reception with Michael Collins and Joan Clark shortly after Joan was fired by the Women's Division of the UMC Board of Global Ministries.

MID-ATLANTIC cont. on page 7

We now wish we had spent more energy developing a more inclusive group when we were first forming. We continue to seek effective ways to broaden our family beyond the young middle class white men who are the bulk of its present membership.

Since 1979, we have continued our attempts to bring new men and women into our family and to expand our influence. We have participated in district and conference workshops in D.C., Maryland, and Virginia and have distributed brochures at Baltimore Annual Conference sessions. To help increase awareness among area clergy, we have regularly brought in guest ministers to lead communion services. We have participated in local Lesbian/Gay Pride activities and belong to the Washington Area Gay and Lesbian Interfaith Alliance. We also carried our banner in last August's Jobs, Peace, and Freedom march commemorating Martin Luther King's historic march on Washington--and did so in the United Methodist, not the lesbian/gay, contingent.

-Brad R.

TUELL APPOINTS FLOYD

In a surprising move earlier this summer, Pacific and Southwest area Bishop Jack Tuell appointed AFFIRMATION spokesperson Morris Floyd to the position of Executive Director of Lesbian and Gay Community Services in Minneapolis. Floyd has served in this position since July 1981.

Tuell refused to make this same appointment when Floyd requested in 1981, '82 and '83. Saying the position did not necessarily require the services of a United Methodist pastor, he subsequently refused to offer any appointment. Floyd has been on Involuntary Leave of Absence since January 1982.

Ironically the appointment came as Morris is preparing to leave the Minneapolis position. Bishop Tuell has indicated his willingness to appoint Morris in the future to other appropriate social service ministries but continues his refusal to make a local church appointment.

In a related development, Julian Rush has been reappointed by Bishop Melvin Wheatley as a part-time Associate Pastor at St. Paul United Methodist Church in Denver. Rush had been on a study leave. A major national controversy ensued in late 1981 when he came out while serving on the staff at First United Methodist Church in Boulder, Colorado, and Bishop Wheatley appointed him to serve this church, located in a largely gay/lesbian neighborhood. Reports from Denver are that the most recent appointment has stirred some public interest, but not the furor that happened previously.

 * ARE YOU MOVING SOON? Don't forget *
 * to send a change-of-address card to *
 * us! We want to stay in touch with *
 * you! Send your notice to: AFFIRMA- *
 * TION, [REDACTED] Evanston, IL *
 * [REDACTED] THANK YOU! *
 * *****

THEOLOGY FOCUS IN DENVER

The Fall gathering in Denver will provide an opportunity to begin/continue exploration toward a theology of gay/lesbian liberation. We hope to focus the entire weekend on "doing theology" through our sharing and working together as well as reflecting on our individual experience.

To assist in preparation for our shared experience, we are providing some questions for your serious contemplation. Take some time to explore these questions and come to Denver prepared to share your thoughts.

1. Where in your life have you been conscious of being oppressed? Describe the situation.
2. Where in your life have you been conscious of being liberated? Describe the situation.

3. What are some metaphors you would use for the lesbian and gay experience of life? (This might be a Biblical metaphor or some other image, such as: "Life in the church is like being a flower growing up through a cement sidewalk.")
4. List two or three people who have been your oppressors and reflect on why they have been your oppressors.
5. List two or three people who have been your liberators and reflect on why they have been your liberators.
6. What are the one or two things you would like institutions (e.g. church, medical institution, etc.) and individuals to know about what it means for you to be a lesbian or gay man?

AFFIRMATION COORDINATING COMMITTEE

John Hannay

Washington, DC

Virginia Hilton

Albany, CA

Mary LaRue

Philadelphia, PA

Lyle Loder

Los Angeles, CA

D. J. Porter

New Hope, PA

Mike Underhill

Chicago, IL

Two lesbian members whose names cannot be used.

Spokespersons

Mary Gaddis

Holy City, CA

Morris Floyd

Minneapolis, MN

COMMENT

Here is a comment recently received from the Rev. R. K. Heacock of Austin, Texas.

"I appreciate the DISCERNING THE REAL CHURCH article in the June 1984 AFFIRMATION [Newsletter]. I agree with the writer's main thrust, but at present I see the United Methodist Church not as a 'pseudo church,' but a church with far too many pseudo Christians who vote their 'judge/mediator' votes at General Conference and make the whole church look like a 'pseudo church.' There were quite a few delegates in Baltimore who had not bowed their knees to pseudoism, and who should not be classified with the majority voting in judgemental and homophobic manner."

INTRODUCING COORDINATING COMMITTEE MEMBER, VIRGINIA HILTON

The Presence of Parents of Gay Men and
Lesbians

At the Spring meeting of AFFIRMATION in Baltimore, Virginia Hilton was added to the coordinating committee. Ginny is the parent of a gay man and has been active in AFFIRMATION's work on the West Coast. She is a clergy member of the California-Nevada Annual Conference.

Ginny is the first non-lesbian/gay person to have such a role in AFFIRMATION. This decision represents a new experience for AFFIRMATION. Though we feel strongly about lesbians and gay men speaking and interpreting for themselves, the opportunity to have such a person as Virginia Hilton on the Coordinating Committee is seen as a positive move.

If you have comments, suggestions, ideas or contributions for the Affirmation newsletter, contact:

AFFIRMATION Communications

Minneapolis, MN

The serious discussion around this decision acknowledged both the difficulties and the benefits of having a non-lesbian/gay member in AFFIRMATION's leadership. AFFIRMATION celebrates the gifts that Ginny brings to this position. Ginny's presence speaks strongly about AFFIRMATION's commitment to reconciliation. Her ability to identify with the struggles of lesbians and gay men and AFFIRMATION's desire to work with non-lesbians/gays are a way of modeling the Church to the church. Finally, the experiences of a parent of a gay man enrich AFFIRMATION's work and community.

Welcome to Ginny Hilton! We celebrate your presence and we acknowledge gratefully the support of the many other parents and friends of lesbians and gay men who are a part of AFFIRMATION.

At least one Annual Conference Board of Ordained Ministry has quietly decided not to ask questions about candidates' sexual orientation. We hope this custom will spread.

FALL MEETING REGISTRATION AND MEMBERSHIP FORM

Name _____ Evening phone _____

Address _____ Estimated travel cost
(for Travel Pool) \$ _____

I will arrive in Denver on (date) _____ at (time) _____ I will need special consideration in regard to the Travel Pool. I can afford to spend a total of \$ _____ for travel expense and Travel Pool contribution.
by (means) _____

Will you need transportation to the meeting site? ☐ Yes ☐ No
If YES, give information as to when, where, flight #, etc. _____

Do you have any special housing or dietary needs? (i.e. vegetarian meals, no pets, nonsmoking house, special sleeping arrangements) _____

Please mail by September 1 to Saint Paul United Methodist Church, 1615 Ogden, Denver, CO 80218
Checks should be made payable to AFFIRMATION. Amount enclosed \$ _____.

_____ I cannot attend the Denver meeting, but wish to be kept informed and involved.

_____ Enclosed is a contribution as my membership renewal/newsletter subscription. \$ _____.

_____ Enclosed is an additional contribution toward AFFIRMATION ministry. \$ _____.

AFFIRMATION

Wesley United Methodist Church
101 East Grant Street
Minneapolis, MN 55403

Mailed August 2

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